THE FRUIT OF THE SPIRIT

THE FRUIT OF THE SPIRIT

BY THE

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WITH INTRODUCTORY NOTE BY THE

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"The Fruit of the Spirit is Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Meekness, Faith, Temperance.- Gal. v. 22.

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Contents

PAGE

Introductory Note . . . . . vii.

Introduction 1

I. Love 11

II. Joy. 21

III. Peace 29

IV. Long-Suffering 37

V. Gentleness 45

VI. Goodness 53

VII. Faith (Faithfulness) 61

VIII. Meekness 69

IX. Temperance 77

Introductory Note

THE author of this little work is a well-known and honoured clergyman in Canada, the Incumbent of the oldest Church in the Dominion, St. Paul's, Halifax, and Archdeacon of Halifax in the Diocese of Nova Scotia. It was my privilege to meet him at Keswick last year, and I gladly accede to his request that I should preface his book with a few words of introduction to Christians on this side of the water. Not that the book needs an introduction, for it will quickly introduce itself and carry its own message of holiness to every reader. It comes quite evidently from a true personal and pastoral experience, and will elicit a grateful response from all those who desire to learn the secret of being conformed to the image of Christ. The Person, Presence, and Power of the Holy Spirit of God constitute the most vital part of Christianity and the Christian life, and a

practical meditation of these pages will assuredly help towards the reproduction in our lives of those fruits of righteousness which are by Jesus Christ to the glory and praise of God.

W. H. GRIFFITH THOMAS.

WYCLIFFE HALL,
OXFORD.

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MAS.

The Fruit of the Spirit

"What was quickened in me by the Holy Ghost now had a growth according to God."—*St. Cyprian.*

"There is an important sense in which the holiness of a Christian means the fruitfulness of his life."—*Rev. James Elder Cumming.*

"This upright heart and blameless conduct is the work of the Holy Spirit of God."—*Bishop Samuel Horsley.*

"The universal renovation of our natures by the Holy Spirit into the image of God through Jesus Christ."—*John Owen.*

"The heavenly fruits of the Spirit." "It is no mere self-development."—*Bishop E. H. Bickersteth.*

"The Spirit is the eternal and divine personal Vehicle; Jesus Christ, 'Who is our Life' (Col. iii. 4), is the Thing conveyed, given, united to the regenerate man."—*Bishop H. C. G. Moule.*

"The God Who abides in us is a person Who is the essence of the Godhead, and is ever translating its inner qualities and life into the forms of our dependent yet related being."—*Principal A. M. Fairbairn.*

"Where there is no fruit of the Spirit to be seen, there is no vital religion in the heart."—*Bishop J. C. Ryle.*

"Then there is this Infused Deity, this divine energy in the soul itself taking its capacities and setting them homeward to the Father the divine Power of Salvation, God the Holy Spirit."—*Bishop Phillips Brooks.*

"The religion of a sinner consists of two pillars, the work of Jesus Christ for him and the work of the Holy Spirit in him."—*John Newton.*

Introduction.

THE work of the Holy Spirit in the human heart is of perennial interest. It is the source and secret of all life in the individual, of all spiritual revival, and of every gracious season of refreshing from the presence of the Lord.

The mind of man can never truly rest, apart from a knowledge of the Person, and power of the Holy Spirit.

"The earth-lights never lead us beyond the shadows grim,
And the lone heart never resteth till it findeth rest in Him."

The life purpose of any human being can never be really fulfilled, unless the field of the heart bears the gracious fruit of the Divine Spirit.

The dangers, which under one form or another threaten Christianity from age to age, gain at any time a measure of seriousness, not so much on account of the attack from without as from the apathy which may exist within on the part of Christians who forget that the Holy Spirit alone can convert the soul, sanctify the heart, and build up the life.

The inestimable gift of the Father is Jesus Christ, through whom He brought salvation into the sphere of our humanity, and life to every penitent and trustful soul amongst men. But it is the Paraclete, "even the Holy Spirit," Whom the Father sends in the Son's name, Who applies to man's inner being, the perfect salvation wrought out by Jesus Christ. "I am the Life," said the Lord Jesus, and the Church of Christ truly interpreted the Divine Word in the great Nicene Confession, "I believe in the Holy Ghost the Lord and Giver of Life." Jesus is Himself the Life, the Holy Spirit is the Life-Giver, and Christ Who died for us our atonement, becomes Christ in us the hope of glory. Thus the fulness of the Divine Life, revealed in the Son, is communicated to believing souls by the Holy Spirit. It is because the life-giving Spirit joins us to the living Christ, that our life is hid with Christ in God.

The Christian is called into the service of Christ, that he "should go and bring forth fruit." His life is that of a branch in the Vine, and he was grafted there for the sole purpose of fruit-bearing. The chief end of man, it has been truly said, is to glorify God, and to enjoy Him for ever. And the Lord Jesus points the way: "Herein is My Father glorified that ye bear much fruit."

If, then, we are to fulfil the supreme purpose of our being, we must look for a self-emptied and

Spirit-filled life, a life filled "unto all the fulness of God." The whole secret lies in faith in and full surrender to the Lord Jesus Christ, thus abiding in Him, as the branch does in the vine. This brings into our life the Holy Spirit in His fulness and power.

And it is the Holy Spirit, Who made the work of Jesus for us effectual, Who now by His indwelling power makes the work of Jesus in us productive of the fruits of His life. Just as the tree grows and bears fruit, by the principle of life with which God endows it, so the Christian lives, grows, develops, bears fruit through the Spirit of life in Christ Jesus.

The work of the Holy Spirit is manifold. Who can measure His mighty operations? Who can follow His secret influences? Who can count His blessed manifestations in the sphere of grace? For He is the heavenly Wind, blowing where He listeth, He is the Water of Life washing and refreshing, He is the Fire of God cleansing and illuminating, His presence and His power going forth into the hearts of believing people, into the Church, "the blessed company of all faithful people," yea, into the wide world itself.

St. Paul has furnished God's children with a most apt and beautiful illustration of the work of the Holy Spirit in Christian hearts and lives, in his great Epistle to the Galatians. He contrasts the "Fruit of the Spirit" with the "Works of the

Flesh." The very terms are suggestive. The Fruit of the Spirit comes from the Spirit of life alone. While, as Bishop Lightfoot points out, "The flesh is a rank weed which produces no fruit properly so-called." It is significant, too, that "Works" are in the plural, because they are divided, and cause division, rooted as they are in the Flesh, and often at variance each with the other; but "Fruit" is in the singular, for the reason that, borne by the Spirit, and however manifold to outward appearance, there is always an inner unity.

The Fruit of the Spirit is many-sided, as the enumeration of the many virtues it produces shows: Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith (Faithfulness), Meekness, Temperance, but it is one in its origin, and one in its effects upon life. It is as if colour, form, fragrance, flavour, were all united in the perfection of the grape upon the vine, or if you will the bunch of grapes, it being impossible to separate one quality from the other without destroying the fruit.

There are nine beautiful characteristics of the Spirit's Fruit. Prebendary Webb-Peploe says that "They all relate to character rather than to conduct." This is true in the main, for Love, Joy, and Peace belong to the inner life inwrought in the heart; while Long-suffering, Gentleness, and Goodness are the outer expression of the

Spirit of Jesus; still Faith or Faithfulness, to take its larger sense, Meekness, and Temperance, or Self-control, seem to be closely allied to conduct. Indeed, there is a sense in which character and conduct are inseparably connected, character always issuing in conduct.

It would appear from our Lord's own words that character and conduct are inseparably connected, however clearly they may be distinguished. "Ye shall know them by their fruits." No statement could be more scientifically correct in the sphere of ethics. For character is what a man really is, what St. Peter calls "the hidden man of the heart," and conduct is character expressed in action. In a statement which has almost become classic, Matthew Arnold marked off that part of human activity which has to do with "that three-fourths of a life which is conduct." But can this be true, if character always issues in conduct, and conduct is but the outward expression of the inner character? Character and conduct are the complete sum of life.

It is this great ethical principle which gives to character its supreme importance. For character is not passive, but active; the most secret thoughts and impulses of man's being, issuing in an ever-flowing stream of conduct.

The Fruit suggests the ideal of Christian character. This can only be realised in a Christ-

like life. For in a word Christian character is Christ formed in us through the Spirit.

The believer's life, as evidenced in character, should be symmetrical. And while one Christian may show more love for instance than another, or more joy, or a higher standard of faithfulness; still, the nine characteristics of the Spirit's fruit must be developed in some measure in every heart, as the outcome of the life of Christ within. Is there love? Then joy should also be seen. Is there self-control? then gentleness should not be wanting. Is there peace? then faithfulness must also be found.

In short the Spirit that animated the life of Jesus is to be ours. In Him every virtue was so mingled that love walked hand in hand with joy and peace, and upon His brow long-suffering, gentleness and goodness, reposed as a fadeless crown, while His every thought and act breathed the spirit of faith, and meekness, and temperance in a life of transcendent perfection.

The Fruit of the Spirit is Love

"Yea, I have loved thee with an everlasting love."—*Jer. xxxi.* 3.

"By loving us, He teaches Love."—*Dr. Kuyper.*

"Ancient of everlasting days, and God of Love."—*Thomas Olivers.*

"The treasures of Thy Love I choose, And Thou art all I crave."—*Richard Baxter.*

"Jesus Christ — Love — the same thing."—*Sir Jas. Mackintosh.*

"Love me Lord, for Thou art Love."—*Monsell.*

"Love, that is, that joyful sense of recognised union and communion which is the culmination of life."—*Professor F. J. A. Hort.*

"This love being life, and animated by the Spirit of life, is immortal."—*Vinet.*

"Christian love arises from the Holy Spirit, and is altogether full of holiness and purity."—*Bishop Davenant.*

1. Love

THE Christian is compared in Scripture to a good tree bringing forth fruit to the glory of God. The graces and virtues of the Christian life are called the "fruit of the Spirit," because they come from the Holy Spirit, as the fruit of the tree does from the root. In nature there is at work an unseen and most mysterious force which is known by its results, causing in the tree, first, the bud, then the blossom, and culminating in the rich and gracious fruit which makes glad the heart of man. In the Christian, too, there is an unseen and mysterious spiritual force or power at work, causing the life to blossom in the fragrance of holy deeds, and to bear the sweet and blessed fruit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

One great office of the Holy Spirit is to give life. So we confess as saving truth in the Nicene Creed, "I believe in the Holy Ghost, the Lord and Giver of life." This mighty operation on

the sinner's heart is not one act alone, a great change wrought, but a continuous effect as well, for the Spirit abides or inhabits the hearts of God's believing people. The Christian is not only born anew through the Spirit, but he also lives in the Spirit, is indwelt by the Spirit, and brings forth the fruit of the Spirit.

The fruit of the Spirit is Love, of which all other love is but the reflection. The Divine Spirit alone understands its meaning, and the souls that are taught by Him. It is through His love that it becomes a fruit in our lives, it is by loving us that love springs up in our hearts. It is true love, the very love of God in its richest, tenderest, purest expression.

In comparing man with a tree, it has been said that the heart is the root. According to a man's heart so will the fruit of his life be. It is for this reason that God begins with the heart, taking away the heart of stone and giving the heart of flesh. He begins at the centre of our being. He makes the acts and deeds right by making the heart right. Man wants to change the outside and work towards the centre. God's plan is the reverse of this. In His plan life precedes all else, as Christ taught in his interview with Nicodemus, "Ye must be born again," or "born anew," or born from above. But the Scripture imagery is better. The Christian is united to Christ, as the branch in the vine, by faith, through the power of

the Holy Spirit. He is brought into a vital connection with Christ, grafted into the tree of Life, and through the life-giving influence of the Spirit becomes a flourishing, blossoming, and fruit-bearing branch. The graces and virtues of a holy life are described as the fruit of the Spirit because they are the result of his divine working, just as truly as the fruit is produced by the life-principle in the tree. "From Me," runs the inspired Word, "is thy fruit found."

In the Apostle's grand catalogue of Christian graces, we have a beautiful cluster of fruit. One Christian grace cannot stand alone, it seeks companionship. As the grape does not grow singly, there are many in a bunch, so in the Christian character, as it develops, many virtues appear. The chemist who analyzes the fruit of the vine finds that it is composed of many elements. No single one, nor any two together, would produce the fruit of the grape. It has been well said that the fruit of the true Vine has also been analyzed. In the best specimens there are nine ingredients to be found. There are some Christians that appear to lack one or other of the necessary elements. There is a sour kind which sets the teeth on edge, and which seems to lack a sufficient supply of long-suffering, or of gentleness, or of goodness, or of meekness. There is a poor, watery kind which appears to want the addition of joy and peace. There is a harsh, hard

kind which needs faith and temperance if it is to be useful. Love is an essential principle.

Love comes first of all, the leader of the band—

> "Love is the brightest of the train,
> And strengthens all the rest."

Love is exercised towards God, but does not end in God; from love to God is born love towards our neighbour. "We love, because he first loved us." "And this commandment have we from Him, That he who loveth God, love his brother also." "We know that we have passed out of death into life, because we love the brethren." Love is the desire to create and bestow happiness. It is thus that the love of God is seen in Christ, and the followers of Christ must follow in the steps of the Great Master, who went about doing good. This was the bond of Christian brotherhood in earlier days, when it was said, "See how those Christians love one another!" "They love before they know each other," said Minutius Felix of the early Christians; and Lucian sneeringly said, "Their Master makes them believe that they are all brothers."

Love is personal. We may hope that an event will happen, we may even fear its approach, or be anxious concerning the results that may follow, but we can only love a person. The person of Jesus Christ has been so attractive and has had such power over the mind of man that it

has won and kept the undying love of millions. Love to Christ is the strongest, purest, truest, and most enduring of all affections. It has led man's restless heart to its true home, its only refuge, the true object of its love, even God Himself.

Love is spiritual. It is born in the spirit and awakened in the heart and mind. It is set on things above, on One "whom, having not seen, we love." We love Jesus not for the fair beauty of face or form, nor for any of the earthly attractions which fascinate and win us in earth's sons and daughters. We love Him because He sums up in Himself all that is lovely and good and true. The natural feeling of the heart to those we cherish and hold most dear is born of flesh and blood, but our love to God has God Himself for its source and its never-failing fountain of supply.

Love is spontaneous. It is not added to our nature from without; it is a latent seed plant evolved from within. It is the breath of God within the soul. It cannot be bought. "If a man would give all the substance of his house for love, it would be utterly contemned." "Love gives itself, it is not bought." There is no power on earth that can create it, or that can compel it. We cannot force ourselves to love anyone. There are things we can do by an act of will, but to love another is not one. "Love," as a great German

thinker says, "is not a duty, but a virtue." It is the fruit of God's grace.

Love is eternal. It creates the atmosphere of heaven. "God is love." And it is eternal life to know God. For "love is heaven, and heaven is love." Faith will one day be lost in sight, hope in fruition, but love is immortal, and will last for ever. And as we learn the lesson of God's love we become more like Him "whose nature and whose name is love."

Love is supreme. It holds all else in its hand. It is all-powerful. All men are compelled at last to acknowledge that its might is irresistible. The genius of man is great. He can chain the winds, utilize the vast forces of nature at his pleasure, measure the stars in their courses, flash his thoughts from continent to continent, but to the resistless power of love he must bow. It is the stream which, like a river of God, has made earth's desert fruitful and its wildernesses to blossom like the rose. It is the chain of gold by which the round world is every way bound about the feet of God. It is like the sun, in that its gracious power turns darkness into light and makes the waste places fertile. It alone satisfies the heart, and satisfies it the more the greater its dominion over the heart and life. So Michael Angelo confessed:

"Painting and sculpture's aid in vain I crave.
My one sole refuge is that love divine
Which from the cross stretched forth its arms to save

Love is unselfish. The soul that has once felt its power cannot live in isolation and shut itself up in self. For love, as far as it is known in our experience, is always social. There is no love of which we know, from the love of God in heaven to the love of one of the children of earth, which is not social.

As Principal Fairbairn says, "God watches sparrows and cares for oxen, but His love is for men." Love demands another being to whom it gives its best. So the Indian woman on Manitoulin Island gave her life, divesting herself of her clothing in the pitiless winter storm to save her child. So the maid of the old border story, as she caught a glimpse of the arrow a rival intended for her lover, threw herself before him and gave her life for his. So the Russian servant cast himself to the wolves to save his master's children. So brave John Maynard stood at the wheel and saved all on the ship at the cost of his own life. Wherever high and holy deeds are wrought, love stands behind them as the motive power. "Whatever things are sweet love makes them so."

The blessed secret of a love-lit life lies in a heart open to the influences of God's Holy Spirit. Love is a divine gift, and can come from God alone. Well is it for us when we realize the emptiness of a heart that Christ alone can fill and feel with the sweet singer :—

"O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?"

Happy! happy! heart, that self-emptied, looks upward to the true source of supply, and makes the prayer of Dr. Edwin Hatch, in his *Spiritus Dei*, his own:—

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do."

The Fruit of the Spirit is

. . . Joy

"Rejoice in the Lord alway, and again I say, Rejoice."—*Phil. iv.* 4.

"Joy grows between Love and Peace. It is as someone has well called it, a sheltered fruit."—*Rev. John MacNeill.*

"Joy is the triumphant overflow of Christian gladness."—*Prof. J. Agar Beet.*

"Cheerfulness": "It is a very great virtue."—*Bishop Mandell Creighton.*

"Joy is a fruit that will not grow in nature's barren soil."—*John Newton.*

"With Love, the highest manifestation of life, Christ . . . associates Joy, its never failing accompaniment, not as a thing given by His power, but as flowing from His person."—*Professor F. J. A. Hort.*

2. Joy

THE tendency to think of religion as a gloomy thing is too common. The Christian who considers it a virtue to wear a sad countenance and to frown upon the innocent enjoyments of human life often injures the cause of Christ. It leads the world to think that religion is good enough for dyspeptics and invalids, and nervous women, but not fitted for one in whom the full tide of life abounds.

True religion should bring with it the highest kind of joy. The Gospel itself is a message of joy; so the angelic messenger proclaimed, "Behold, I bring you good tidings of great joy, which shall be to all people." The fruit of the Holy Spirit's work in the heart of man is "joy." "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." The life of heaven is joy. "In Thy presence is fulness of joy."

A religion which knew nothing of joy would be unsuited to our race; for mankind everywhere wish to be happy. There is a desire in every

heart for happiness which burns in an undying flame. The failure to find it is due to a wrong conception of the meaning and purpose of life. As the old church father so beautifully said, "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." The root of the desire is of the divine implanting, but we lose its fruit because too often we set our affections upon earthly things and not upon things above. As Martha Wesley so truly said to the great Dr. Johnson when he was complaining of the unhappiness of human life, "Doctor, you have always lived not among the saints, but among the wits, who are a race the most unlikely to seek true happiness or find the pearl of great price."

The heart set free from the burden of its guilt, renewed by the Holy Spirit, consecrated to the service of God, ought to be one in which the joy bells ring. When Haydn was once asked how it was that his church music was always so cheerful, the great composer made a most appropriate and beautiful reply: "I cannot," said he, "make it otherwise; I write according to the thoughts I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."

Christian joy is not merely earthly gladness. It does not arise from a flow of animal spirits, a

good digestion, easy circumstances, a pleasant environment, or bright views of human life. It may and does exist without any of these.

Christian joy is not mere excitement. The worldling loves to be in a continual whirl of movement. To be alone is to be without enjoyment, to have an afternoon or an evening unengaged often means abject depression. True joy is full of sweet and holy calm; it anchors the soul in peace and safety amidst all the changes and chances of this mortal life, and all the storms of earth.

Christian joy is not emotion or passion. Our emotions and passions are as full of change as a cloud-swept sky, they fluctuate almost every moment, they are made up of elements often the most opposite in their composition. Our emotions and passions soon die away; they are often followed by the most complete revulsion of feeling.

Christian joy is only known by experience. It cannot be described. It is like a tune from a heavenly organ, which leaves the impress of its sweetness and the soothing effect of its harmony upon the mind, but which beggars words to express its charm. The heart of man knows no feeling like that happiness which arises from a noble thought, a kindly word, a Christlike deed of loving service. It is here that the joy of heaven makes its abode upon earth. It is like the summer sun in its brightness, and fills

with holy gladness the whole being. Such joy is independent of all earthly surroundings. It was felt by Ridley as he reached the cruel stake at Oxford, when he said to stout Hugh Latimer, "*Be of good heart*, brother; for God will either assuage the fury of the flame, or else strengthen us to abide it." It welled up in Latimer's brave heart when he saw the fire blazing up at Ridley's feet, and said, "*Be of good comfort*, brother Ridley, and play the man; we shall this day light such a candle, by God's grace, in England as, I trust, shall never be put out." It burned brightly in the breast of the martyred Waldensian pastor, Pascali, when he could say, after the horrors of a long imprisonment, and with death by fire in sight: "*My joy is so lovely* that I can fancy I see my fetters broken, and I would be ready to bear a thousand deaths, were that necessary, for the cause of truth."

This joy is the fruit of God's Spirit. Christ speaks of it as "My joy." "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." And St. Paul says, "Rejoice in the Lord." The Ethiopian eunuch, when he heard Philip proclaim the way of salvation, found great joy and peace in believing; for we read that "he went on his way rejoicing." The faith which unites the heart to Christ makes us partakers of His joy. "Therefore, being justified by faith, we have peace with

God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and *rejoice* in hope of the glory of God." The secret of Christian joy is to live in Christ as the branch abides in the vine. It is to obey the laws which govern all healthful life and true growth, which are, in the main, right conditions and right relations. Its source is Christ, and its security is Christ.

There are many causes at work which result in that strange contradiction—a joyless Christian.

One, no doubt, is temperament. This shows itself in a tendency to religious melancholy, of which the poet Cowper is a marked example.

Another cause arises from a defective view of the Gospel. Thus Mohler, one of the ablest theologians produced by the Roman Church, and whose influence upon her teaching has been most profound, shows how utterly comfortless the hope is which rests in self-righteousness when he declares that he "in the neighbourhood of a man who, without any restriction, declared himself sure of his salvation should be in a high degree uneasy," nay, "that he could not repel the thought that there was something diabolical beneath this." Such a statement is surely proof that the writer has not comprehended the words of Christ to the seventy, "Rejoice that your names are written in heaven." It was in these very words the dying Haller answered his friends

when they congratulated him upon the honour of having received a visit in his last hours from the Emperor.

Still another cause is worldliness, which, like a parasite, sucks out life's pure joy and fills the worldling with a craving for the pleasures of this world, which can never satisfy its immortal longing.

And the harbouring of some secret and unrepented sin kills joy. David knew this from experience when he lifted up his sad heart's cry, "Restore unto me the joy of Thy salvation."

There is an enemy that preys upon every good thing. Joy has its enemies which would change into darkness and gloom its sweet and holy light. It can only be kept alive from its source. Its blessed secret is life in Christ realised and understood. "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." May that joy be ours, as the fruit of the Holy Spirit in our hearts, as we abide in Christ in trusting faith.

May it be possible to say as a realized and felt experience :—

"The Holy Spirit came,
And darkness, sin and night
Gave place within this heart of mine
To holy joy and light."

"Not as a passing guest,
Not at set times and tides,
The gracious Presence came to me—
It came and it abides."

The Fruit of the Spirit—Peace

"He is our Peace."—*Eph. ii.* 14.

"My Peace I give unto You."—*St. John xiv.* 27.

"Therefore being justified by Faith, we have Peace with God."—*Rom. v.* 1.

"Peace, which is the sovereign good."—*Pascal.*

"And in this Book . . . the message is one of Peace."—*Tennyson.*

"Heaven must differ from this only in degree, not in kind."—*David Brainerd on "Peace."*

"By the grace of God, I will never fret; I repine at nothing; I am discontented with nothing."—*John Wesley.*

"Distraction within is the way to make life useless and barren."—*Professor F. J. A. Hort.*

"Give unto Thy servants that Peace which the world cannot give."—*Collect for Peace, Book of Common Prayer.*

"And the Peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."—*Phil. iv.* 7.

"If there is one truth more than another that we may learn from the lives of those who have lived by the Spirit of God, it is that the soul may be kept in peace in the midst of great outward pressure."—*Archbishop Wm. Thomson.*

3. Peace

THERE are many things ministering to our happiness which increase it, though they are not necessary to it. But one thing is absolutely essential, and that is peace. It is the one desire of thousands of hearts, at the sight of human sin and need, the misdirected struggles of earth, and the sad perplexities of this mortal life. For peace they are all continually praying and struggling.

What is true peace?

It is not necessarily freedom from outward cares. God does not promise His people entire immunity from care. But He does teach us the way to rise above it, and to possess peace in the midst of the anxieties of life. The surface of Lake Superior is often swept by storms, but the tempest's rage affects only its surface. In its great depths—it is 900 feet deep—calm reigns. The same contrast is seen in a Christian life ruled by trust. It has its outward trials, but it has also its inward peace. It has depths un-

affected by the troubled waves of this troublesome world.

Peace is not always freedom from inward anxiety. The Christian is not taught that his life is to be without struggle, sorrow, and pain. Rather is his life a conflict, and it is through much tribulation that he enters the kingdom of heaven. The peace promised is Christ's own peace, "My peace," and His life was not free from sorrow and pain.

It is not the false "peace" of self-righteousness. The Pharisee in the temple courts was satisfied with himself. But his peace was the peace of death.

Nor is it the peace of thoughtless apathy or callous indifference. An ice-bound river is at peace. No breath of earth ruffles its surface. But the sleep of winter is the nearest approach to the sleep of death.

It is not the "peace" of a conscience unenlightened and uninformed. There are many whose spiritual hopes are like a dream which has no foundation in reality. They appear contented in heart and mind, but it is the contentment which lasts only as long as they are able to lull conscience to sleep, or to shut their ears to its voice. They are not, perhaps, altogether unhappy, for conscience has lost its power to alarm them, but of true peace they know nothing. "There is no peace, saith my God, to the wicked."

The peace of God is His own gracious gift. The Lord Jesus called it His own peace, "My peace I give unto you." It is the fruit of the life-giving Spirit in the soul. How truly blessed is the experience of the soul that can say:—

"He found within my heart
Unrest and heedless sin,
But when I bowed in penitence
He graciously came in.'

"Where tumult reigned is peace,
And like a healing balm
There settles down upon my head
A holy heavenly calm."

The peace of God is rest. It is the effect of the indwelling of God's own Spirit in the heart, the life of man brought into harmony with the life of God. It is the heart set free from guilty fear, the conscience unburdened of the heavy load, the mind filled with a heavenly calm. Such peace is only known by being possessed. In its fulness it passes man's understanding. The deaf man knows nothing, in his experience, of the concord of sweet sounds. The blind man knows nothing of the glorious colours of earth and sky and sea. So the earthly mind fails to comprehend the meaning of God's precious gift of peace.

The mosque of St. Sophia, in Constantinople, was once the Christian church of the Divine Wisdom. Over its western door may still be read, in Greek characters, Christ's invitation:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest," For hundreds of years the followers of the false prophet have brought all their anxieties and their cares, their griefs and their sorrows, into that house of prayer, while the most precious words of Christ have remained unknown to them. They need to be Spirit-taught. There, in that inscription, they possess the secret of rest, but its power to bless remains outside of their experience. They go as they came, with the burden of their guilt upon them, and their sorrows still unconsoled. So the world hears of God's "peace," but, to understand it, it must be possessed.

The peace of a quiet conscience, as the great dramatist has told us, is far above all earthly dignities. For the honours of earth may be thick upon a man, and yet he may never know one hour's happiness. But with the conscience at rest, and its light shining like a very candle of the Lord, the believer's life is well balanced. He knows no fear of God save filial and holy fear, no fear of man, no fear of the future, and no fear of hell. Where it dwells the peace of God shuts out all fear.

"Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within."

There is a common opinion, which has wide currency even amongst Christian people, that

peace is hardly to be expected here on earth, but that we must patiently wait until we pass into that happy region of the truly blest, where:—

"Beyond these voices there is peace."

It is not for this world many think, but for the next. The thought has found perhaps its most beautiful expression in the spiritual song by Henry Vaughan, entitled "Peace":—

"My soul, there is a country
Far beyond the stars,
Where stands a winged sentry
All skilful in the wars:
There above noise and danger
Sweet Peace sits crown'd with smiles.
And One born in a manger
Commands the beauteous files.
He is thy gracious Friend,
And—O my soul awake!—
Did in pure love descend
To die here for thy sake.
If thou canst get but thither,
There grows the flower of Peace,
The Rose that cannot wither,
Thy fortress and thy ease.
Leave then thy foolish ranges;
For none can thee secure,
But One who never changes—
Thy God, thy life, thy cure."

The blessed secret of peace is completely revealed in Jesus Christ. The fruit of His Spirit is peace. It is the gift of Jesus to His believing people here and now. "My peace I give unto you,"

This peace is Himself. "He is our peace." He speaks peace to the heart. "These things have I spoken unto you, that in Me ye may have peace." It is a result of the trust of our hearts in the Saviour. It is by the Holy Spirit's power that the fruit of Christ's peace is borne in our lives. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." It is perfect in its nature and never-failing in its results.

"Like a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase.
Perfect, yet it floweth
Fuller every day;
Perfect, yet it groweth
Deeper all the way."

There is an old promise upon which God's people have leaned in every age and found it steadfast and sure: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

"Stayed upon Jehovah
Hearts are fully blest,
Finding, as He promised,
Perfect peace and rest."

The Fruit of the Spirit is . . . Long Suffering

"Walk worthy of the vocation wherewith ye are called . . . with Long-suffering."—*Eph. iv.* 4.

"Put on therefore as the elect of God . . . Long-suffering."—*Col. iii.* 12.

"Long-suffering is the self-restraint that does not hastily retaliate a wrong."—*Bishop Lightfoot.*

"Long-suffering . . . means long-mindedness as opposed to shortness of temper in the midst of irritation."—*Dr. J. Spence.*

"Long-suffering will be found to express patience in respect of persons, and 'patience' the same in respect of things."—*Archbishop Trench.*

"It is the opposite of irascibility in relation to persons who deal with us unreasonably or unkindly."—*Dr. J. Morison.*

1. Long-suffering

LONG-SUFFERING may seem to be a negative kind of virtue, but it requires Christian character to produce it. It is not natural to man; it is a fruit of the Holy Spirit's work and influence. His goodness never fails. It endures daily. His great mercy and infinite long-suffering are ever exercised towards us. The Christian in his sphere is to show the same spirit, and this requires the grace and strength of Christ.

Long-suffering is patience under a sense of injury. Sir Walter Raleigh, the type of an honorable and fearless Englishman, was once insulted by a hot-headed young man, who challenged him to mortal combat. When Sir Walter refused to fight him, the young man spat in his face. The brave knight, taking out his handkerchief, made this reply: "Young man, if I could as easily wipe your blood from my conscience as I can this injury from my face, I would this moment take away your life." It required

great patience to bear such an insult, and the self-restraint shown marked out a high type of character. It is only charity, Christian love in exercise, that knows how to suffer long and to be kind.

Long-suffering is the power to resist anger, to smother hate, and to disarm revenge. It will not quarrel. It will meet harsh, hard, and unkind words, either by not answering them, or by the soft answer which turneth away wrath. It will refuse to meet evil with evil, to fight fire with fire.

Long-suffering is the spirit of forbearance towards others. It was constantly shown by Jesus Christ to His disciples. He was met by their want of faith, by the narrowing influences of their early environment, and had to bear with much dulness of understanding, and many shortcomings. "How long shall I be with you? how long shall I suffer you?" Yet He ever showed a patience which nothing could weary, and a long-suffering which covered all the shortcomings of men.

Long-suffering makes us approachable and easy of access. There are some Christians who are so impatient of faults in others, or are so quick to discern them, that they keep ordinary people at a distance. They may have many excellences of life and character, but, to say the least, they are not lovable. But long-suffering brings divine patience with the faults and failings of others into daily life; it teaches us to suspend our judgments,

to hope for the best, and not to be too ready to censure others.

The question now arises, How is long-suffering gained? It is a plant which grows from a divine seed, in a soil prepared for its reception. But it requires constant care and diligent cultivation. The Christian has often a hard struggle against his natural disposition. There are some people born into the world with such a kind nature that it seems easy ground in which to develop the Christian virtues. Others, again, have a very different temperament. They are high strung, easily moved by passion, perhaps even quick to take offence.

Dr. Isaac Barrow well called Christianity the academy of patience. We need to remember that in the school of Christ the Holy Spirit is the great Teacher.

The secret of strength is with God, but the means of obtaining divine grace are within our own reach. It was said of Richard of the Lion-heart that when moved to anger by his naturally quick and imperious temper, he made it a rule to say the Lord's Prayer before he gave utterance to his thoughts or play to his feelings. Long before he reached the "Amen," generally when the petition, "Forgive us our trespasses, as we forgive them that trespass against us," was upon his lips, his temper subsided, and gave place to a calm and cool frame of mind.

The long-suffering of God shines out in almost every page of the Bible. It is seen in the long record of His dealings with His people. He has ever stretched forth His hands in entreaty, and offered the rich blessings of His love to the children of men. He has borne with all our shortcomings.

So the spirit of Christian love which is gained from union with Christ, and is a fruit of His spirit, is to be shown by the children of God in their daily walk and conversation. Christians need to remember continually that they are the world's Bible. The world does not judge the Christian's doctrine by the doctrine, but from his daily conduct, his everyday actions, his ordinary life. It is not enough to talk about the Christian virtues; we must make an effort to translate them into action. In the well-known novel *We Two* Edna Lyall pictures her heroine, "Erica," as brought to Christ through the influence of Livingstone's Christian character. Erica assisted her father in editing an infidel journal. She was given the "Life of Livingstone" to review, and told to leave out all reference to his religion. But she found that she could not divorce the religion from the life. She could no more draw a true portrait of Livingstone without his religion than of Cromwell without his Puritanism, or Napoleon without his ambition, or Pitt without his politics. She saw that his religion was a real factor in his

life, and when in the darkest hour, surrounded by savages thirsting for his blood, she read that he sought guidance from the pages of God's Word and help through prayer, and was able to come forth with untroubled brow, as if no danger were near, she was compelled to confess that God was behind it all, and to say, "I believe in God." Professor Blaikie, who was the author of Livingstone's life, says that Edna Lyall has since written to him to the effect that when she incorporated the incident into her story, she felt that it had such a ring of sincerity about it that "even Mr. Bradlaugh himself would at least pause over it, and, perhaps, ponder."

It is a Christ-like grace. Only Christ can give it, and the Holy Spirit made it an abiding possession.

The Fruit of the Spirit is
. . . Gentleness

"The gentleness of Christ."—2 *Cor. x.* 1.

"The gentleness hath made me great."—*Ps. xviii.* 35.

"The servant of the Lord must . . . be gentle unto all men."—2 *Tim. ii.* 24.

"Gentleness is Power."—*E. P. Whipple.*

"That he is gentil that doth gentil dedis."—*Chaucer.*

"The gentle minde by gentle deeds is knowne.—*Spenser.*

"A Christian is God Almighty's gentleman."—*Julius C. Hare.*

"Gentleness is like the silent influence of light, which gives colour to all nature; it is far more powerful than loudness or force, and far more fruitful."

5. Gentleness

IT is the first principle of Christianity that the Christian is to be Christlike in his life and character. Christ came into the world not only to teach us the truth about God, but also the meaning of the life of man. And His life is the perfect pattern for His followers. The Christian life is to reflect the light which shines from the face of Jesus Christ. It is the moon and not the sun that is the symbol of the Christian church. The moon is like a great mirror. It reflects from its surface the light of the sun, for it has no light in itself. So the Christian is to be a reflector. His light is not in himself, it comes from Christ.

Jesus Christ has furnished His followers with the perfect pattern of a holy life. And St. Paul appeals to his Corinthian converts by the "gentleness of Christ." True gentleness can only be learned in Christ's school. It is a fruit of grace, and not of nature. We cannot imitate the great acts of our Saviour's life, but

we can learn from Him the spirit through which they were accomplished.

Gentleness is grandly positive. It is not merely passive. It is not a soft and enervating sentimentalism. It is not that weakness which yields from sheer want of force, nor that indifference which is careless about consequences if only self's will is not crossed, nor that indolence which gives way from pure laziness. Gentleness is a power which acts through a heart made kind and good, the strength of a noble nature, irradiated with the spirit of unselfish love. Henry Martyn found it was the only weapon which could break down pride and prejudice in his dealings with the Brahmins. "And this also I learnt," he says, "that the power of gentleness is irresistible."

Gentleness is the spirit of self-restraint in action. It leaves no room in the heart for anger, no matter what the provocation. It is free from that abruptness and harshness which often mar characters which would otherwise be beautiful. It leaves vengeance to Him to whom it belongs. "Vengeance is mine: I will repay, saith the Lord."

In his Epistle to the Philippians (iv. 5) St. Paul urges the duty of Christian moderation, or, as it is in the Revised Version, forbearance. In the margin of the Revised Version it is translated "gentleness." Luther saw that the Greek conveyed the thought, not of control, but of giving

way. And so he translated it in the German Bible "yieldingness." It is that spirit of "self-lessness" which lives for others' good. It was exemplified in the life of Jesus Christ.

"The best of men
That e'er wore earth about Him was a sufferer;
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed."

Gentleness is the richest ornament of man or woman. The old terms of "gentleman" and "gentlewoman," and "lady," are, to an extent, losing their meaning. Gentle meant at first well born, which carried with it the thought of mildness in character and refinement in manners. Now in some quarters the terms are used sometimes in true, sometimes in false, politeness as equivalents for man and woman. The highest types of manhood and womanhood are the result of the influence of the spirit of gentleness uplifting the life. This is what makes the "gentleman" or "gentlewoman," in the truest and best sense.

When the Christian possesses gentleness, he fulfils Solomon's image of the "lily among thorns." He stings not, although his life is surrounded by those whose lives are full of all things that may hurt. The thorn is armed to the teeth, as if its motto were both defence and defiance. It is like an army of spearmen. Sometimes its darts are sharp as they are poisonous.

Or it is like the Scotch thistle and the Scotch motto, "No one shall touch me with impunity." But the lily rears its head and lives but to sweeten life. It sheds its gracious perfume abroad, and brightens earth's desert with its smile. So the Christian should bring to life's trials the spirit of Christ, and should be gentle and tender to all.

Gentleness is a most necessary part in character building. No life is really noble without it. Nothing compensates for its absence. It may seem a small thing, and yet it is essential. And the world often notices in us the absence of graces which, with all its unbelief, it expects in the followers of the meek and lowly Jesus. A very remarkable testimony was once borne to the fact that a consistent Christian is the best argument for the truth of Christianity. The Rev. Henry Townley was in his early days of a sceptical turn of mind. This youthful tendency led him to watch with care the currents of infidel opinion. In his old age he held a public discussion with Mr. George Jacob Holyoake. Mr. Holyoake confessed at the close of the discussion that Mr. Townley's temper and Christian courtesy had affected him more powerfully than all the arguments in favour of Christianity he had ever listened to. It was said of Henry Wadsworth Longfellow that his whole life was bathed in sympathy, the love that suffers long

and envies not, which forgives unto seventy times seven. This gentleness of character left its mark upon his most expressive face. Charles Kingsley said it was the most beautiful human face he had ever seen. He was gentle to those who injured him, and most forgiving. Edgar Allan Poe, whose great genius could not lighten the dark places of his morbid nature, accused Longfellow of plagiarism and utter want of originality. Longfellow's reply to his tirade of abuse was to lecture to his class at Harvard upon the rich poetic genius of Poe and the marvellous music of his poems. It was the only reply his heart could give. Like our own great Cranmer, to injure him was the surest way to secure his good will. Tennyson puts upon the lips of Thirlby, in "Queen Mary," this splendid tribute to Cranmer:—

> "To do him any wrong was to beget
> A kindness from him, for his heart was rich,
> Of such fine mould, that if you sowed therein
> The seed of hate, it blossom'd Charity."

Christian gentleness is a fruit of the Spirit. It is the gift of God to His children. It is one of the results of the blessed work of the indwelling Spirit. It is the Holy Spirit alone, Who can make the heart of man gentle, and keep it so. Longfellow was a Unitarian. He held what we believe to be an imperfect view of religious truth. He was shut out by his system

from fulness of belief in truths we hold most precious, and know to be most fruitful in their uplifting power. Yet his character was richly endowed and his life was sweetened by the Christian graces. And so it is, some lives are richer and better than the creed they profess. But we may be sure of this, that the good which we are able to trace in him was God's gift. He lived up to his light. And it was with him, as it is with us, for

> "Every virtue we possess,
> And every victory won,
> And every thought of holiness,
> Are His alone."

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The Fruit of the Spirit is . . . Goodness

"O how great is Thy Goodness."—*Ps. xxxi.* 19.

"Guard my first springs of thought and will,
And with Thyself my spirit fill."

Bishop Ken.

"Character and conduct, creed and deed, word and work, should always be united."—*Rev. Evan H. Hopkins.*

"Sublimer in this world know I nothing than a pleasant saint."—*Thos. Carlyle.*

"The supremacy of Goodness."—*F. W. Robertson.*

"Goodness is Love in action.—*Dr. J. Hamilton.*

6. Goodness

THE Christian is often compared to a rich, strong, healthy, fruit-bearing tree. The mysterious process in nature by which a good tree brings forth good fruit, while a corrupt tree bears evil fruit, is not without its counterpart in the sphere of grace. The comparison, however, like many illustrations from the book of nature, is not perfect, and has its limitations. For when we assume that a tree may be bad, and do not blame it for not producing good fruit when it is not its nature to do so, for we do not expect figs from thistles, why, it may be asked, should we blame man, who may be naturally bad, for bearing the natural fruit of his life? The answer is simple. Man may be changed, indeed must be, if he is to fulfil God's purpose; his heart, the centre of his being, made clean and new. This change is the work of God's Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "Marvel not,"

said Jesus, "that I said unto thee, Ye must be born anew."

Goodness is a fruit of God's Spirit, and is seen in the Christian life, in acts of kindness, in deeds of loving service. It is that spirit of beneficence which aims at doing good. Benevolence is well-wishing, well-willing, it wishes others well; but beneficence is well-doing, it is the outcome of benevolence, it is benevolence in action. Benevolence may exist without beneficence, may be in the heart and mind without resulting in the loving deed, but beneficence always presupposes benevolence. In the Pastoral Epistles, the "good works" the Apostle speaks of are literally "beautiful works." Just as in St. John's Gospel, Jesus is called "The good," that is to say, "The beautiful Shepherd."

Goodness is sometimes seen in actions which seem to be spontaneous, the heart acting upon its own natural impulses. There are some lives which breathe the spirit of goodness, it is the element in which they live. They have caught something of the spirit of the great Master "who went about doing good." Wordsworth had such in his mind when he wrote of

> "That best portion of a good man's life,—
> His little, nameless, unremembered acts
> Of kindness and of love."

The power of goodness lies in the fact that it brings something of the life of God into the world.

Whenever it is exercised, it reveals something of the spirit of the Father. It was Lord Bacon who pointed out that goodness, of all dignities and virtues of the mind, is greatest because it is the character of God. It was the life of David Livingstone which won the way for the Gospel in Africa. There was "a daily beauty in his life." The life was, like John the Baptist, preparing the way for the Christ. Livingstone found that nothing impressed the savage heart like the Christian life in action. And so he made "Goodness and unselfishness impress them more than any skill or power."

Goodness commands respect. It wins its way when beauty may possess no spell, and knowledge may exercise no power. It was a saying of Victor Hugo that the only thing to which he had learnt to bend the knee was goodness. Its power was acknowledged when, as by a natural instinct, every gentleman in England put on mourning when the news of the death of Sir Philip Sidney, the flower of English chivalry, was received. William the Silent pronounced him one of the first statesmen of Europe. Elizabeth called him "one of the jewels of her crown." He lost his life on the field of Zutphen. As he lay wounded upon the field, with parched lips, he was about to put a cup of water to his lips when he heard the cry of a dying soldier, and, agonizing with thirst as he was, passed it to

another whose necessity was greater than his own.

Goodness brings happiness. The Sage of Greece said: "No man ought to be called happy till he dies," but one who breathes the atmosphere of goodness partakes already of heaven's happiness. The Christian's citizenship is in heaven, even while he remains a scholar in earth's great school. The life of our late beloved Queen Victoria the Good,

> "Who held, where heroes might have failed, the fates of many lands,
> Softly and safely in her gentle hands,"

was happy, perhaps, above that of all other earthly sovereigns. Even the clouds only brought into contrast the richness of her life in all that made for happiness, like the clear shining after rain. It began in the noble resolve of early life, confirmed in the years of responsibility, "I will be good."

Goodness overcomes evil. It works in the way which Chalmers indicates when he speaks of the expulsive power of a new affection, which displaces the evil and leaves it no place. The old Grecian fable is that when Ulysses sailed past the island of the Sirens, he listened to that fatal music which ravished the ear and weakened the will. To save himself and his crew from being lured to the shore, he stopped their ears with wax, and had himself tied to the mast. But when Orpheus, in search of the Golden Fleece, passed

that way, he played a sweeter tune, and produced diviner music than the Sirens knew, and by this means entranced the crew, so that they sailed past in safety. The way to overcome the evil is to have the life filled with the good. The Holy Spirit alone can do that.

Goodness reigns supreme. In the kingdom of God it is the only patent of nobility. In this world there have been other ideals. We have had the aristocracy of force, of intellect, of truth, of wealth. But in the spiritual kingdom the greatest are those who are most willing to offer loving service. Christlikeness is the mark of heaven's aristocracy. As Tennyson so truly said, "'Tis only noble to be good." The truest greatness is that "goodness" which is the fruit of the Spirit; it alone makes the character beautiful, the heart happy, the life useful.

The Fruit of the Spirit is
. . . Faith

"Faithfulness the girdle."—*Is. xi.* 5.

"Be that which you would make others."—*Amiel.*

"The finest piece of artistry in the world is the spectacle of faith working upon a personality, and producing its results."

"One never mounts so high as when he knows not whither he is going."—*Oliver Cromwell.*

7. Faith (Faithfulness, R.V.)

IT was Luther who pointed out, long ago, that, "It is manifest the Apostle speaks, not of faith which is in Christ, but of the fidelity and humanity of one man towards another." This seems to be the meaning which the Revisers have taken as the best English equivalent for St. Paul's thought. Bishop Lightfoot said that faith was not used here in its theological sense of "belief in God," but rather with a passive meaning of "trustworthiness," "fidelity," "honesty." He thought it possible that it might be best expressed as "trustfulness, reliance in one's dealings with others." Professor Beet thinks that it is "A disposition on which others can rely." And Rendall says that it is not "the cardinal grace of faith which is the very root of all religion, but rather good faith in dealings with men, and due regard for just claims."

Even so, we are led back to first principles, and to foundation truths. For Faithfulness springs from Faith, and the trust that unites

man to God, brings him into right relations with his fellow-men.

And so we go back to faith, which God Himself has been pleased to appoint as the means by which we receive the Holy Spirit, by Whose mighty power alone the fruit of the Spirit is developed in our lives. Is it not thus that the character of trustfulness is formed? And as we trust, the Holy Spirit makes us trustful and trustworthy.

When the late Professor Drummond, who had a genius for selecting apt and suggestive titles, called love "the greatest thing in the world," there were many Christians, Spurgeon amongst the number, who were jealous lest faith should be put in the background, or have assigned to it too low a place in the system of Christian truth. Dr. Gordon stood out, amongst others, as the champion of faith, and called his book "The First Thing in the World, or The Primacy of Faith." For faith stands first, and the primacy of faith must be unquestioned. Love may be, and is, greatest, because it is God's nature. "His nature and His name is Love," while faith is part of man's nature, for he is born to trust, but faith is first. For love is born of trust. We must trust before we can love.

Faith, hope, and love are permanent Christian graces. They are so distinguished from the other gifts enumerated by St. Paul in his

immortal hymn of love (1 Cor. xiii.), for, while it is said that prophecies will fail, tongues cease, and knowledge vanish away, it is declared that faith, hope, and charity will abide. There is one aspect, it is claimed, in which love is greatest, because faith and hope will not be needed in heaven, and, therefore, will disappear. In this view love is the end, and faith and hope but the means. Faith will have done its perfect work, and will have been lost in vision, while hope will have gained its fruition. So we sometimes sing:

> "Faith will vanish into sight,
> Hope be emptied in delight,
> Love in heaven will shine more bright;
> Therefore give us love."

And Prior writes:

> "Then constant faith and holy hope shall vie,
> One lost in certainty, and one in joy."

The clearer view, and the deeper in spiritual meaning, seems to be that faith and hope also abide eternal and imperishable, as distinguished from gifts that fail, that cease, that vanish away. Faith abides forever, for it is concerned with immortal truths as well as with bare facts. It is not only belief in things unseen, which may need no exercise of faith in the presence of the realities, but it is also trust in a Person which can never die. Hope abides forever, and, even when all that it looks for is realized, it will still live on

throughout eternity in the confident expectation of future good.

It may be said that faith and love are inseparable, joined together by God, and wedded in holy bonds which nothing of earth can sever. "What God hath joined together, let no man put asunder." Faith is first; it is the seed-principle, but it carries in its heart the flower of hope and the fruit of love. Faith is first, for trust precedes love. Faith is the foundation, the building is joined together by love. Faith is the root, the fruit of the tree is love. Faith is alone in justification, it is supreme in this spiritual province, and through it the soul is accounted righteous before God, but love is greatest in the activities of life. There is the spirit of holy jealousy in our eleventh article, which declares, "that we are justified by faith only is a most wholesome doctrine." Love is not wedded to faith in justifying. It is rather the way it shows its energy, the living principle of the works which follow after justification by faith.

Faith is a fruit of God's Spirit. It is not a result of human effort. It is born of God.

What is Faith? is a natural question.

(1) It is trust. When traced to its origin, as Bishop Lightfoot has remarked, it is simply trust, the trust of a little child in its mother. An infant must trust his mother for everything, food, clothing, care, and all else. Its life is a life of

trust, as natural to it as it is to breathe or to walk. So we are to trust God. Faith, then, is not merely intellectual assent to certain beliefs as true. It is not a combination of all the Christian virtues. Its main, indeed its vital, characteristic, as Bishop Handley Moule, of Durham, says, is an act of accepting reliance. It is the repose of the soul in God. It is, as Bishop O'Brien pointed out in his masterly work on its nature and effects, an attitude of childlike confidence and implicit trust in the Eternal Father. We believe in a thing when we are sure that it is true, in a person when we learn to trust him.

(2) Faith is the acceptance of God's Word. It believes the truth of God's Word. It rests upon the divine promise. It gives its assent to something as credible because God witnesses it to be true. The truth, we believe, is divine, and it rests upon divine authority. To refuse to believe the divine record is to make God a liar, which is an awful thought.

(3) Faith is the acceptance of God's gift of eternal life. When Jesus was asked, "What must we do, that we may work the works of God?" He replied, "This is the work of God, that ye believe on Him whom He hath sent." The same thought is brought out by the Psalmist when he asks, "What shall I render unto the Lord for all his benefits toward me?" and replies, "I will take the cup of salvation." We

cannot work for God's gifts, it is beyond our power to merit them, to deserve them in any sense. We can only accept them. This is faith. It is the appropriation of God's gift of eternal life.

(4) Faith is trustfulness, an act of personal reliance. It is confiding reliance in a person. In this sense Abraham was the "father of the faithful," as well as in the other sense of influence, by which he impressed his own faith on the chosen family. His faith ever bore in it the idea of personal reliance, the perfect confidence of a child in a Father's love, the trustfulness of one who ever realizes a Father's goodness, the strong belief and the self-surrender of one who ever leaned upon Him who is invisible.

Faith is God's good gift. It is the fruit of His Spirit's work. It is at once our greatest need and our highest happiness. Faith that saves, faith that aspires, faith that nerves the soul, faith that overcomes, faith that triumphs. It is through faith that we know God. It is the power that brings us to Christ and keeps us in Christ. It is the "hand of the heart," by which we accept God's rich blessings and appropriate them to meet the needs of our spiritual life.

The Fruit of the Spirit is . . . Meekness

"Blessed are the Meek: for they shall inherit the earth."
—*St. Matt. v.* 5.

"It is that tameness of spirit which ensues on the death of self-righteousness."—*Rev. J. Oswald Dykes.*

"The Lord Jesus . . . means those who are of a patient and contented spirit."—*Bishop J. C. Ryle.*

"It is best described as humility towards God."—*Prof. T. K. Cheyne.*

8. Meekness

THE world does not appreciate its greatest men. It often worships at the shrine of success, or gives the highest place to those qualities which gain success, quite regardless of moral ends. It fails in many cases, too, to understand the highest qualities of head and heart.

When Jesus Christ began His wonderful ministry of love and mercy, many were astonished at His teaching, for He spake as never man spake. But the fault-finders of the day heard nothing in His words that breathed of heaven, or that was potent with truth. "Is not this the carpenter, the son of Mary, and brother of James and Joses, and Judas, and Simon?" was their estimate of the Man and of His teaching. When Luther raised his voice of thunder, which echoed through the world, there were many found who heaped abuse upon him and his cause. John Milton only lived to be misunderstood. A bishop of the church could say, "Get thee behind me,

Milton, thou cankerworm, thou Shimei, a dead dog, thou savourest of pride, bitterness, and falsehood!" Oliver Cromwell was coupled with Judas Iscariot as one of the worst men that ever lived, yet Carlyle ranked him as one of the world's truest heroes. Professor Reynolds calls him "the greatest of Englishmen," and one who understood his character declared, "A larger soul I think hath seldom dwelt in a house of clay than his was."

It is the same with the noblest virtues, the highest qualities of the heart. Humility is no virtue to the world. Before the Gospel transformed the meaning of the word it meant something that crawled upon the ground. Dickens has held up to scorn its counterfeit as seen in Uriah Heep, who was so very "'umble"; and meekness, which is in reality a very high development of Christian character, has been considered to be but tameness, or insensibility, or want of proper self-respect. It runs counter to the pride of man's natural heart, and the hard, resentful spirit of the world, and is considered an amiable madness, if not indeed a sign of cowardice, rather than a lofty and noble virtue.

What, then, is true meekness?

It is the spirit of Jesus Christ brought to bear upon human life in all its relations. It is the gentle, loving spirit of the Christian whose mind has been brought into harmony with the mind of

Christ, who was meek and lowly of heart. It is the sweet forbearance of a soul that, through Christ, has won the victory over the lower self, has tamed its natural tendency to anger, violence, and resentment, has curbed the hateful passions which, when given rein, trample and destroy, which knows how divine a thing it is to suffer and be strong, and so returns good for evil. It is that moral strength which, linked with patience and contentment, endows the soul with a might which is irresistible. Dean Stanley, in his exposition of the meaning of "the meek," points out that it is not merely a passive virtue in the character. "Happy," he says, "are the gracious, graceful Christian characters who by their courtesy win all hearts around them, and smooth all the rough places of the world." It is not, as some seem to think, a quiet resignation alone, which is chiefly marked by an uncomplaining attitude towards the acts of others, no matter how trying to flesh and blood; it is rather love in quiet but yet persistent action.

Meekness is love in action. So Jeffreys wrote:

"Meek and lowly, pure and holy,
Chief among the 'blessed three.'"

It is seen in the life that has gained something of Christ's spirit. It is what has been called a heart virtue. There is only one place in Scripture, I believe, where the heart of Jesus is mentioned, and it is in connection with the spirit

of meekness which He ever showed. "I am meek and lowly in heart." (Matt. xi. 29).

Meekness is a disposition of mind which sees its own faults in contrast with the perfect life of Christ, and seeks to improve them. Lord Brougham once confessed, in a letter to a friend, that pride was his besetting sin, but he added, "I try to conquer it and sometimes succeed." Calvin said that for sixty years he had struggled to master his temper, and had only partially succeeded. But what man cannot do, the indwelling Spirit is able to accomplish. It is when the self-life is crucified with Christ, and Christ lives in the soul, that the fruit of meekness will be found. This the Holy Spirit alone can produce.

Meekness is power wedded to gentleness. We see it not only in gentle, trusting women, but in strong and forceful men. It is often a reserve power, which is only used in time of trial. When a speaker in the House of Commons endeavoured to disparage William Wilberforce as "the honorable and religious gentleman," the taunt brought out the biting sarcasm that it was strange that a "British senate should be required to consider piety a reproach." A member expressed his astonishment at the power of sarcasm Wilberforce had shown for the first time, when Romilly remarked that it illustrated the virtue even more than the genius of Wilberforce; "for

who but he has ever possessed so formidable a weapon and never used it?"

Meekness blends the harmlessness of the dove with the courage of the lion. Just as a quick temper is often allied with strong affections, so meekness is often joined to a bold and courageous nature. Moses is an example. Meekness is mentioned in Scripture as his prevailing characteristic. He was the meekest of the sons of men. This meekness did not arise from a placid nature, or from a tame spirit. The old Adam in him was strong and fierce, when he "smote the Egyptian" (Ex. ii. 12); when he stood up single-handed and alone against the shepherds of Midian and protected the daughters of Reuel from their insolence (Ex. ii. 17-19); when in his anger he broke the sacred tables of the law (Ex. xxxii. 19); when at the waters of strife he spoke unadvisedly with his lips (Num. xx. 13). Meekness was the fruit of God's Spirit working in his heart and life. It mellowed his disposition, so that he was able to forgive those who injured him, to speak and act gently towards the erring, and to return good for evil. He sought no honours, no place, for himself or his descendants, but, as Professor Rawlinson points out, "the meek inherit the earth," and Moses, who was highly esteemed during life, gained, after death, name and fame, more than national, as the emancipator of his race, the great leader of his

people, and a legislator whose laws have profoundly influenced all subsequent ages.

Meekness bears with it exceeding rich and precious promises. "The meek shall eat and be satisfied" (Ps. xxii. 26); "The meek will he guide in judgment, and the meek will he teach his way" (Ps. xxv. 9); "The meek shall inherit the earth" (Ps. xxxvii. 11); "He will beautify the meek with salvation" (Ps. cxlix. 4); "The Lord lifteth up the meek" (Ps. cxlvii. 6); "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel" (Is. xxix. 19).

The Fruit of the Spirit is Temperance

"Quit you like men, be strong."—1 *Cor. xvi.* 13.

"He that ruleth his spirit is better than he that taketh a City."—*Prov. xvi.* 32,

"Saintship is not innocence; it is conquest."

"Self-government which is essential to our own happiness and contributes greatly to that of those around us."—*Southey to Miss Bronte.*

"By whatever name we call
The ruling tyrant, Self, is all in all."

Churchill.

"Lose not thyself, nor give they humours way;
God gave them to thee under lock and key."

Geo. Herbert.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Tennyson.

"Tho' I look old, yet am I strong and lusty,
For in my youth I never did apply
Hot and rebellious liquors in my blood."

Shakespeare.

"Controls them and subdues, transmutes, bereaves,
Of their bad influence, and their good receives."

Wordsworth.

"Alas, I have civilised my own subjects; I have conquered other nations; yet have I not been able to civilise or to conquer myself."—*Peter the Great.*

9. Temperance

THE word "temperance," as it occurs in Gal. v. 23, is translated "self control" in the margin of the Revised Version. The Greek root implies self-restraint as to one's desires, natural appetites and passions. This is its meaning in Scripture. In everyday language it has gained a different significance, and is loosely used to mean total abstinence from all intoxicants, which greatly narrows its meaning.

Temperance, in its scriptural and wider meaning, covers a large sphere of character. It means self-government, self-control, self-restraint. The Christian is to show sobriety of conduct in all the relationships of life. Whether he eats or drinks, he is to eat and drink unto the Lord, doing all things in the name of the Lord Jesus. For intemperance may be shown in many ways. It may be shown in the want of control of any natural appetite. It may be shown in eating, for to eat to excess, to eat such things as injure the system, is intemperance, want of

self-restraint, and is a sin against the body. It may be seen in the habit of smoking, which may gain such a hold upon a man as to become almost a necessity, and make him a slave to tobacco. And no man whose appetite is his master can adequately perform the duties of life. It may be shown in dress, when it is beyond the means, results in extravagance, and absorbs the mind. It may be seen in want of control of the temper, for self-mastery is the truest temperance.

The spirit of Christ in the life changes the natural disposition, and produces self-government. The world expects the Christian to possess self-control.

Self-control is a large term, and includes temperance in every possible form, the mastery of every appetite, temper and passion. It is the fruit of the Spirit, and not the least important in its effects on character and conduct. The self-life is restrained, and the wrong desire curbed before it issues in action. The Holy Spirit brings the whole man, his mind and will, into perfect harmony with the mind and will of Christ. This is self-control, the life controlled by Christ, "no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God."

And is not this the highest form of self-realization, the fulfilment of life's high purpose in the

Christ-life? The temperance of the ancients led to self-sufficiency, but the temperance which is the Spirit's fruit relies upon Christ-sufficiency, "My grace is sufficient for thee." Thus the lower life of the flesh is transformed into the higher life of the Spirit.

There are no illustrations like the illustrations of Scripture. And St. Paul uses a very graphic one in writing to the Corinthians (1 Cor. ix. 27), "I keep under my body." It is an image from the athletic field. It means, "I strike it in the face." It was the most powerful blow that one boxer could deal another. It meant, I put the old self out of action. But there is something stronger still. "And bring it into subjection." I lead my body into servitude (doulagogeo). I lead the self-life into bondage, is the Apostle's thought. And this was the proudest title he claimed, to be the bond-slave of Jesus Christ.

What more complete expression of the yielding of his will to the higher will of God could he make? This is not the language of one who conquered by sheer strength of his own will. It is rather the confession of one who could say, "Yet not I, but the grace of God which was with me." It was the surrender of his will to the highest, even to Christ. It was the yielding of his will to the Holy Spirit, that it might be sanctified, and that he might work out into action the perfect will of God. "It is God which

worketh in you, both to will and to do of His good pleasure.

Self-conquest is the result of the Holy Spirit's work. The Holy Spirit overcomes the self-life, and gives the victory over our lower nature. It is well for us when, like Luther, we distrust self. "I am more afraid," said he, "of my own heart than of the Pope and all his cardinals." Look to Christ for strength to live the overcoming life. It is the secret of power amongst men. It was his own self-mastery that made Alfred the king Alfred the Great. "So long as I have lived,' said he, at the close of life, "I have striven to live worthily." Such a spirit is sadly needed now, when, as Bishop Westcott writes, "ease and self-pleasures are regarded as the obvious ends of exertion, and luxury the object of open competition."

There is one form of intemperance so common that it will serve to illustrate almost, if not every kind. Its effects are apparent to the least observing of people. Intemperance in drink seems to be the special curse of the English speaking race. The late Duke of Albany, on the occasion of his last public appearance, said, "Drink, drink! the only terrible enemy England has to fear." Gladstone declared that its results are worse than the effects of war, famine, and pestilence combined. The late Professor Huxley said that it has produced

Liverpool as "many savages, and as degraded savages, as in Australia—nay worse."

Wm. Hoyle, perhaps the most eminent statistician of his day, said: "I have shown that during the last fifty years we, as a nation, by our drinking habits, have wasted upwards of £13,000,000,000 sterling, an amount of wealth as great and half as great again as the total wealth of the United Kingdom."

Mr. Walter, proprietor of the London *Times*, said, as he looked upon the effects of the drinking habit on the English race, "Alcohol is the devil in solution"; and Lord Palmerston declared, "Drink is worse than any enemy thundering at our gates, for it is sapping our very foundations."

The testimony of English judges is that intemperance is the greatest cause of crime with which they have to deal.

Chief Justice Coleridge declared: "I can keep no terms with a vice that fills our gaols—that destroys the comfort of homes and the peace of families, and debases and brutalizes the people of these islands."

Mr. Justice Denman said: "On one occasion, in a northern county, I sat to try a calendar of sixty-three prisoners, out of which thirty-six were charged with offences of violence, from murder downwards, there being no less than six murderers for trial among those thirty-six. In every single

case, not indirectly but directly, these offences were attributed to excessive drinking."

The testimony of English physicians should carry very great weight.

Dr. Norman Kerr says: "To drink I have been able to trace three-quarters of my cases of heart disease."

Sir William Gull, physician to Her late Majesty Queen Victoria, declared: "Alcohol is the most destructive agent we are aware of in this country."

Sir Henry Thompson, writing to the Archbishop of Canterbury, said: "There is no greater cause of evil, moral and physical, in this country than the use of alcoholic drinks." And at another time he said: "But if I venture one step further it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition which in the nature of things must exist, and in which struggle the prize of superiority must fall to the best and to the strongest."

Dr. Carpenter said: "The habitual use of alcoholic liquors is unfavorable to the permanent enjoyment of health."

Sir Andrew Clark said that in his hospital experience, when he saw that seven out of ten owed their diseases to alcohol, he "could but lament that the teaching about this question

was not more direct, more decisive, more home-thrusting than even it had been. . . . Can I," said he, "say any words stronger to you than these of the terrible effects of the abuse of alcohol? It is when I myself think of all this that I am disposed, as I have said elsewhere, to rush to the opposite extreme, to give up my profession, to give up everything, and to go forth upon a holy crusade, preaching to all men—*Beware of this enemy of the race.*"

Sir Frederick Treves, the King's surgeon, standing at the head of his profession, says: "Alcohol is certainly inconsistent with what might be called fine work. It is absolutely inconsistent with a surgeon's work, and with anything that requires a quick, acute, and alert judgment." This for the operator, but what has science to say of the person operated upon? Sir James Paget declared, "Of all people I surgically dread it is the secret drinker." While Sir Victor Horsley, the pioneer of brain surgery, holds that the causes of physical deterioration are bad housing and alcohol, and that alcohol is directly responsible for bad housing. Professor Debore, of Paris, *doyen* of the Faculty of Medicine, has signed a declaration, which is more remarkable still, containing this clear-cut statement: "In actual fact alcohol is useful to no one, and is hurtful to everybody."

The old heresy, that if soldiers are to march

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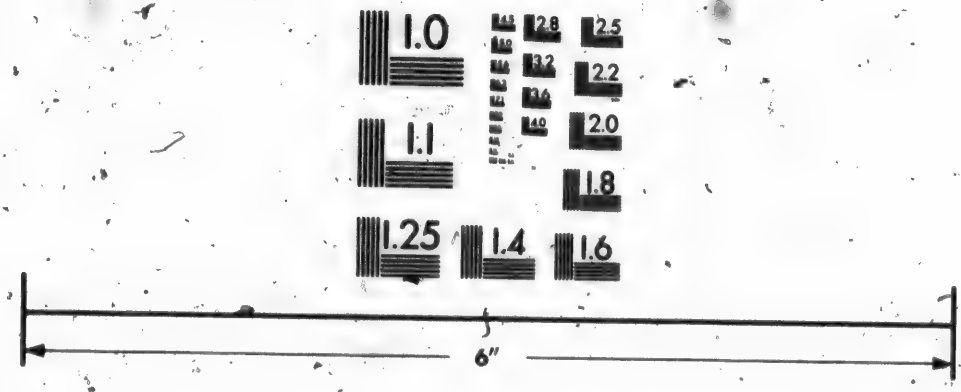

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well and fight well they should have an allowance of spirits, has been disproved by Canadian experience. Speaking of our Northwest expedition, General Middleton said at Regina: "The total absence of crime, I believe, was due to the absence of intoxicating liquors." And this in the face of the fact that our citizen soldiers had to face the rigours of a Canadian winter, and the changes incident upon passing from the winter to the summer months. Sir Frederick Treves, who was with the Ladysmith relief column in South Africa, noticed that amongst the 30,000 men who composed it, the first to drop out were the drinkers, who might as well have been labelled so easily could they be told."

There stood up at a meeting in Paris Colonel Lehmanousky, who was thirty-two years in the army of Napoleon Bonaparte, and who said that he had fought in two hundred battles, received fourteen wounds, lived thirty days on horseflesh, with the bark of trees for bread, with snow and ice for drink, the canopy of heaven for covering, without shoes or stockings, and only a few rags for clothing, during that terrible retreat from Moscow; who marched for days in Egypt, a burning sun beating upon his naked head, his feet blistered by scorching sand; eyes, nostrils, and mouth filled with dust, the thirst so tormenting that he had opened his own veins and sucked his own blood. Do you ask how he outlived such

horrors? He declared that it was because he had never drunk a drop of intoxicating liquor in his life!

At one of the annual meetings of the Army Temperance Association General Sir George White, the defender of Ladysmith, presiding, a letter from Lord Roberts, dated Bloemfontein, was read, in which the writer says: "There never was a more temperate army than that which marched under my command from the Modder River to Bloemfontein. Nothing but good can result from so many soldiers being brought together in an arduous campaign, when they see how splendidly our temperance men have borne up against the hardship and dangers they have had to face."

The causes at work to produce intemperance are mainly heredity, the child inheriting the weakness of the parent in an inborn love for stimulants; the social instinct, which has so large a place in some natures, and the desire to drown trouble.

Its cure lies in the Gospel of Christ. The pledge may, however, often serve the place of John the Baptist, and prepare the way for the Christ. But the pledge should be in the form of a religious obligation, with the thought prominent that we can only stand through Christ's grace. The Hon. Thomas Marshall, of Kentucky, once made a fiery temperance speech, in which, with the glowing eloquence of Southern oratory, he said: "Were this great globe one chrysolite, and

I offered the possession if I would drink one glass of brandy, I would refuse it with scorn, and *I want no religion*, I want the temperance pledge." With increasing fervour he cried: "We want no religion in this movement; let it be purely secular, and keep religion where it belongs." But, as Gough sadly confesses, Marshall, with all his confidence, fell, and died in clothes given him by Christian charity.

The pledge is helpful in its place, and to many total abstinence is the only way of safety, but the cure of intemperance lies in the Work of the Holy Spirit in the heart, in the glad recognition of the truth: "The fruit of the Spirit is . . . temperance," or, literally, self-controlled.